2: Schapera E-4, 5 (no date) 1930
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Cape Hottentots

325 Great Namaqua tribes obtained most of their copper from the Little
177 Namaqua to the south, and the BeChwana to the east. And Wikar
states that the Namas preferred not to work their own metal, but
●326 hired Herero smiths to come and work iron and copper into bekds
435 for them, paying them an ewe as a daily wage.[1] Certainly in the eighteenth century the Namas only worked metal in very small quantities, obtaining almost all their iron and copper implements and ornaments by barter from the OvaHerero and BeChwana. Among the Cape Hottentots also the production of these metals was so limited even in the seventeenth century that the Dutch from the first did an active trade with them in copper and iron goods. Since then the ease with which European metal wares, superior in every way to those of native production, could be obtained, has caused the old native craft of smelting ore to disappear completely. At the present time the raw material, in the form of iron, wire, copper, and more rarely tin, is all obtained from Europeans. It is then fashioned by the men into such ornaments as armbands, rings, and earrings, which are often decorated with incised rows of dots or lines of zigzag, chevron or fishbone pattern.[2]

Division of Labour

462 In these industrial occupations, as well as in the other economic activities, there appears to be no fixed division of labour, save as between the two sexes, and most of the work is for purely domestic purposes. The husband supervises the herding and pasturing of the cattle and the movements of the family from place to place, although where a number of families live together both activities may be regulated by the men in common. The men also hunt, here again either singly or more often in company. They do all the work in wood and metal, make their own powder-horns and pipes, etc. The women complete the huts, after the men have erected the framework, milk the cattle, seek edible roots and berries in the veld, prepare the food, see to water and firewood, and look after the huts. They also make the reed mats for the huts, were formerly the potters, grind *buchu* and mineral powder, and so on. The preparation of skins, finally, is the work of both men and women; the former also make the skin bags, thongs, and leather, while the latter cut and sew most of the clothing, karosses, and skins for the floor.

[1] Op. cit., 97.
[2] Schultze, op. cit., 248-50.

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To what extent specialization enters into these various pursuits is difficult to say. Smithing, an occupation usually associated with specialized activity, does not appear to have been confined to recognized practitioners; at least, there is no record of special smiths among the Hottentots themselves. And there is no mention either of people devoting themselves exclusively to other forms of industry. Olpp indeed states that the Hottentots have little respect for industrial activity as a whole, and that an artisan in their eyes is little better than a slave (*Abessel*). The people are primarily herdsmen, and cattle is the main objective in their lives.[1]

Trade

At the same time it is certain that some persons are better craftsmen than others, and that they can dispose of their products by barter. We have already noted an instance of this in Wanderer's Bondelswart friend, who accumulated a respectable herd of cattle in exchange for the milk pails he made. In other cases, as we have seen, weapons and milk pots may be bartered for cattle, and even beasts of one colour exchanged for those of another. There appears therefore to be a good deal of internal trade among the Namas, but we have little concrete information as to the nature and extent of this trade. Kolb noted it among the Cape Hottentots also. An impoverished man, he says, will make an extra set of weapons and exchange them with a wealthy cattle-owner for two or three head of cattle. Tobacco, dagga, beads, and similar objects obtained in the service of Europeans are also bartered for cattle, and as a last resort there is a certain root called *kanna*, used as a stimulant, which is always in demand and can readily be disposed of.[2] All this bartering, however, is merely incidental to the ordinary activities of the people. It appears almost certain that craftsmen devoting themselves exclusively to the continuous manufacture of special objects for barter do not exist among the Hottentots.

There was also a certain amount of trading between the Namas and the Bantu tribes to their north and east. In the eighteenth century the Namas living along the lower reaches of the Orange River are described as receiving annual trading visits from the BeChuanas. The latter crossed the intervening desert trails during the rainy season, bringing with them such things as tobacco, ivory spoons and armlets, copper beads, rings and bracelets, iron beads,

[1] *Olpp, Reisen*, etc. [2] *Op. cit.*, *loc. cit.*

415 The earthen pots made of clay and burnt by the women,
177 which belonged to the furniture of a fully equipped house in earlier days, have long since given way to the metal pots of the trader. The paint-box, or rather "vanity bag," however, has been preserved. It consists of a small tortoise-shell of which the opening at the back as well as the two openings at the sides are closed with resin, so that a vessel with only one opening, namely that for the head, remains.
[302] In this receptacle they preserve the buchu-powder comprising a mixture of various powdered aromatic shrubs, with which they powder their bodies, in order to remove the smell of perspiration. Men very seldom indulge in the use of this powder. The "box" is suspended by a little leather strap from the framework of the hut—and this is where all their other trifles are kept—or it is worn round the necks of the women for decorative purposes. For conveying their drinking water they used ostrich egg shells in former days, which, however, have long since been replaced by tin cans, buckets and paraffin-tins. Up to the present day they still manufacture the wooden spoons used for dishing up food. For eating purposes, however, the tin spoon has been adopted. It not seldom happens that quite a number of people in want of sufficient spoons use one and the same in turn passing it from hand to hand.

415 The "fat-box" must also be mentioned. It was as long
302 as a man's finger and consisted of the central part of a clean horn, both ends of which had been cut off and then closed by means of pieces of ox-hide. In this box they had the reddish ointment which was applied to those parts of the face that got chapped during cold weather. The women and girls also applied this ointment to their faces on other occasions.

412 As recently as 50 years ago stone knives were still in use,
276 but have been displaced by bought knives. The old tobacco
411 pipe consisting of a hollow bone or artistically carved out of
177 serpentine stone is becoming more and more rare. The club is still being manufactured, and a short stick furnished with the tuft of a jackal's tail is still, as it used to be in by-gone days, the distinctive sign of a prominent man or youth, who wards off the flies and wipes off the sweat with it. Altogether the Nama are adepts at manufacturing a variety of useful utensils, but do not like the idea of having more furniture than is absolutely necessary.

463 2. As the principle of distribution of labour could scarcely
283 be expected to obtain in this crew nomadic tribe, everyone makes for himself what his household requires. They make running cords from the fibres of different shrubs, which are
226 used in making the matwork for their houses, and also thin
177 but strong strings which the hunters require for their snares.
600 The art of manufacturing bracelets and arrow-points from copper and iron had been learnt from the Bergdama. Baskets